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A
S E R M O N,
OCCASIONED BY THE DEATH OF THE
REVEREND WILLIAM DOWERS,

LATE
PASTOR
OF THE
BAPTIST CHURCH
IN
LITTLE ALIE STREET,
Goodman's Fields:

PREACHED TO THE SAID
CHURCH
ON THE TWELFTH OF JULY, 1795,
BY
THE REVEREND CURTIS FLEMING.

TO WHICH IS ADDED,
TWO HYMNS,
SUNG ON THE OCCASION,
AND
AN ORATION,
DELIVERED, AT THE INTERMENT OF THE CORPSE, IN
BUNHILL FIELDS,

BY
THE REVEREND RICHARD HUTCHINS.

TAKEN IN SHORT HAND,
By JOB SIBLEY.

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1795.

S. B. K. M. O. N.

REVEREND WILLIAM DOWNS

LONDON

BAPTIST CHURCH

LITTLE ALLE STREET

COVENTRY

PREACHED AT THE



THE REVEREND CURTIS FLEMING

TWO HYMNS

SUNG ON THE OCCASION

AND

AN ORATION

DELIVERED AT THE INTERMENT OF THE CORPSE OF

A. K. H. M. O. N.

THE REVEREND WILLIAM DOWNS

TAKEN IN SHIP

ON THE 11th

LONDON

Printed for the Author, and sold by W. DOWNS

TO THE
CHURCH OF CHRIST,
MEETING IN
LITTLE ALIE STREET, GOODMAN'S FIELDS.

DEARLY BELOVED,

WITH pure affection I dedicate this Discourse to you, being fully persuaded of your high esteem for your late honoured Pastor, at whose request I undertook this affecting service. I had not the least intimation given of its publication till within a few minutes before its delivery, consequently not the most remote conception of its ever appearing again after being delivered from the pulpit. In order, however, to perpetuate the memory of him whom I unfeignedly loved, agreeably with the mind of the Church, I submitted to its going to the press; and the more readily, as by an unforeseen disappointment, and from indisposition, I did not attend his dear remains to the silent tomb, and was hereby disappointed in hearing my dear brother in Christ speaking over the grave; but I forbear to recite that which gives me sensible pain!

The secret spring of action imperceptibly operates through second causes, which are

ever subordinate to higher designs, and ultimately the glory of the first great Cause; hence, by the foolishness of preaching, sinners are brought to the divine fellowship of Father, Son, and Holy Spirit; and God hath chosen the weak, base, and foolish things, to confound the wise, and that his own name may have all the glory, all boasting in the creature is to be excluded, and every limb of Antichrist must be cut off. Who then can tell but this imperfect work may be owned of God? Some, indeed, may tauntingly say, can any good thing come out of Galilee; this has been done in the green tree, and what shall be done in the dry? I trust, through the Spirit's teaching, that my only aim is to exalt my Saviour, and preach the truth as it is in Jesus. If, therefore, but one poor fellow-sinner should find something of Christ in this weak attempt, and be led to look to him and trust in him, my reward is great; and as the immortality of the soul, salvation by the Lord Jesus Christ, the doctrine of the resurrection, and final future judgment, are those majestic subjects which have a tendency to alarm the careless, as well as encourage the believer to consider the one thing needful. I hope this,

in the hands of the Spirit, may seal the importance of truth upon the awakened conscience.

As this discourse was delivered in the presence of a respectable auditory, however conscious of its great defects, I cheerfully rely on their candour to excuse whatever then did or now may appear amiss: but should some unkind critic, some secret enemy, rejoice in this opportunity, as being favourable to their design, permit me to say that I am even beforehand with these in the more suitable debasing views of self, and can as heartily pity and pray for them as they may censure or condemn me. It is, therefore, a light thing for me to be judg'd of man. I shall hold no dispute with *the sons of merit*. The least of all saints, and the chief of sinners, is my only motto: the latter of which, from a knowledge of the plague of my own heart, I can positively affirm, and the former, with one of old, who sat at her Redeemer's feet, washing them with her tears and wiping them with the hair of her head, I would humbly claim. I envy not the Pharisee's boasting, if I may but find mercy with the poor Publican. I acknowledge myself deserving of the severest judgment

ment at the hands of an infinitely holy and sin-hating God; but can look with secret satisfaction upon such declarations of mercy as these—" *As for thee also, by the blood of thy covenant I have sent forth thy prisoners up out of the pit wherein there is no water,*" and "*I have blotted out thy transgressions as a cloud and thy sins as a dark thick cloud:*" with "*Come now, and let us reason together,*" &c. "*Though your sins be as scarlet, they shall be white as snow, though red, like crimson, they shall be pure as wool;*" for the smallest particle of faith and hope, I desire to be thankful; trusting in that compassionate Redeemer who hath promised that "*the bruised reed he will never break, and the smoking he will never quench.*" And, as Jesus hath declared that the kingdom of heaven is as a grain of mustard seed, which shall yet increase, through the sun shining and the rain descending upon it. Pray for me, ye dear saints of the Most High, that this may be my happy experience, and that, as my beginnings are small, my latter end, notwithstanding many trials and temptations, may yet more and more increase.

Your's, in the best bonds,

C. F——.

The following Hymn was sung before the Sermon, and, together with that which follows it, are printed at the particular request of some friends.

H Y M N.

1. **T**HOSE lips which long proclaim'd
The blessed truths reveal'd,
And the great doctrines well maintain'd,
Are now for ever seal'd.
2. We here unite to mourn,
And Christ for Laz'rus wept;
No marvel, then, if we're o'erborne,
For Laz'rus only slept.
3. Methinks I hear his voice
Exalting Jesu's name,
Whose precious word he made his choice,
And Christ and grace his theme.
4. Yet cease, my friends, to weep;
His spirit is above;
The fruits of grace he now doth reap
In God's eternal love.
5. His conflict now is o'er,
His pains are all forgot;
Nor sin nor sorrow knows no more,
Not even in the thought.

6. But

6. But heaven is now his rest;
Let this some joy afford,
That tho' he's absent from the flesh,
He's present with the Lord.
7. Nor will the Lord forget
The people of his charge,
Or leave his flock at Alie Street,
But gifts and grace enlarge.
8. Then let us seek his face,
Who ever lives and loves;
He's promis'd that he'll give more grace;
To plead this, us behoves.
9. 'Tis Jesus! little flock,
Who bids you not to fear;
Your refuge is the mighty Rock,
And you're in safety here.



FUNERAL SERMON,

&c.

OUR late dear and honored Pastor was a great admirer of Paul's writings; and God's blessed Spirit made him also a partaker of the same faith, and, on this account, he was privileged to adopt the same language!

It was his request that an unworthy worm who has been favored to sit many years under his ministry, should preach this, his funeral sermon, from the words which you will find recorded in the

1st CHAP. OF THE 2d EP. TO TIMOTHY, and the latter clause of the 12th verse—

“ For I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day.”

THE writer of this epistle was truly concerned for God's glory, the exaltation of the Lord Jesus Christ, and the salvation of his

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fellow men; hence he particularly preached the necessity of that faith which is of the operation of God's Spirit. In his 1st epistle to Timothy he writes as by commandment of God, and sets forth those pre-requisite qualifications necessary for a minister of Christ: shewing the difference between true faith and false fables; and as in the former epistle he styles Timothy his beloved son, in this he addresses him as his DEARLY BELOVED; and reminds him of, exhorts him to, and encourages him in the performance of every duty; while with suitable words of comfort he prepares his mind for every conflict that he might experience in the service of the Lord. As Paul had nearly ran his race he considered the necessity of making a will; and as it is common on those occasions to deposit in the hands of such who are confidential friends what is most valuable, the Apostle in a particular manner speaks of this his confidence in Jesus, in the words of our text, *I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day.* We purpose from these words to notice,

FIRST, that knowledge and persuasion which the Apostle had of the ability of Christ.

SECONDLY, consider that which he committed unto him to keep.

THIRDLY,

THIRDLY, that solemn day which shall eventually prove the importance of this trust.

We shall then conclude with some account of our dear departed minister.

The Apostle says, *I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day.*

We must observe here,

I. That this knowledge was very extraordinary.

II. That it was wonderful.

III. Clear and distinct.—And,

IV. Beneficial and interesting; as it terminated in great advantage to himself.

Paul's knowledge will certainly appear extraordinary if we consider the communication of it. If we turn to the 9th chapter of Acts, and there read the account of his conversion, we must say that his knowledge was of a peculiar nature, especially considering his circumstances at the time when this knowledge was communicated, when his heart was full of enmity; and may we not add also, his hands were full of blood, he was breathing out threatenings against the saints, and his heart was full of cruel purposes against the dear disciples of our Lord. It was extraordinary that at this season divine compassion should lay hold of his heart; but this was done for Paul's humili-

liation, and the exaltation of his blessed Lord and Saviour ! God had determined to get himself praise in this act of divine mercy ; and those lips which had blasphemed Jesus, which had also compelled others to blaspheme his holy name, were now constrained to avouch this Saviour to be his King, his Lord, and his Redeemer ; hence says the Apostle, writing to Timothy, *It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am the chief.*

This knowledge appears wonderful when we consider its operation, how it wrought upon the heart of this rebel against the Lord Jesus, the King of kings. The change was marvellous, we are informed that it was manifested by humiliation ; “ *Behold he prayeth.*” Likewise we are informed that this blasphemer, this enemy of truth and righteousness, was apprehended, not as a criminal, but as an object of God’s distinguishing favor, that he went and preached Christ, and the Lord made him in deed and truth “ *a vessel of honour.*”

The Lord prepared Paul for a great work ; he was a man of a sanguine spirit, and as he discovered his assiduity in Satan’s service, so now he was equally active in the service of a better master, who made him an able minister of the New Testament ; and he preached the
word

word "with power and with the Holy Ghost sent down from on high."

But I observed this knowledge was clear and distinct. The Apostle, in giving an account of his conversion before Agrippa in the 26th chapter of Acts and 13th verse, says, *At mid-day, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.*

So that when Saul was called, there appeared something singularly striking, and it must be acknowledged that his persuasion arising therefrom was both rational and divine. It appeared so rational, that before the enemies of truth and righteousness he was bold to speak of it, and he positively declared that those who were with him were witnesses of the same.— They saw the light, were struck down, and the astonishment was great; likewise he was called by his name, SAUL! SAUL! There was a repetition for affirmation, and a declaration for his humiliation, *Saul! Saul! why persecutest thou me?* unto which he answered, *Who art thou, Lord?* when he was informed that it was Jesus; *I am Jesus whom thou persecutest.*

Again Paul's knowledge was interesting.

The scriptures of truth point out knowledge in three distinct views; viz. Artificial, Legal, and Evangelical, in all of which Paul was deeply instructed,

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In the 31st of Exodus, 3d, 4th, and 5th verses, we have a particular account of Bezaleel, as a workman whom God appointed. *I have filled him, says the Lord, with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving timber, to work in all manner of workmanship.* What Bezaleel was literally, we consider Paul to have been, in a spiritual view, a workman in the temple of God; a workman, who divided the word of truth in wisdom; one who was, indeed, a planter in the Lord's vineyard. The Apostle, indeed, was particularly honoured in planting of churches, in organizing of them, and in ordaining of bishops, and he gave particular information to Timothy respecting this matter.

With respect to legal knowledge, the Apostle was one who clearly understood the moral, ceremonial, and judicial law: he was acquainted with their spiritual meaning, and was taught by the Spirit of divine Grace to direct all this knowledge to the exaltation of our blessed Lord and Saviour, Jesus Christ.

Again, the evangelical knowledge of this Apostle was truly great and excellent, which brings us to consider, that this knowledge was truly beneficial and interesting, inasmuch as
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he was enabled clearly to distinguish between the legal or covenant of works, and covenant of grace, and obtained all that divine consolation which was the joy and rejoicing of his soul in life, and in death. He knew Jesus to be his Saviour, his sin-atonement and his law-fulfilling Saviour!

The Apostle was well acquainted with the true nature of the moral law, and was persuaded, as the Spirit of God became his teacher, that no flesh living could be justified by it. He says, *I was once alive without the law, but when the commandment came, sin revived, and I died*, Rom. vii. 9. When the law came with power in the spiritual application of it, in the full explanation of its true nature, he then found it to be a killing law, a cursing law, a law of condemnation, and had he not had a view of Jesus, the mediator of the covenant, he would have been in sorrowful circumstances: but as he knew what the law required, so that evangelical knowledge which the Spirit of divine Grace afforded him, led him to contemplate the *mystery* of the grace and salvation of our Lord Jesus Christ. When he informs the Church at Ephesus of God's electing love, he directs them to Jesus, and points out this distinguishing grace as derived through him, *according as he hath chosen us in him before the foundation of the world, that we should*

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should be holy and without blame before him in love, Eph. i. 4. Paul knew that without holiness no man could see the Lord; and he was well convinced that he had no righteousness of his own that could possibly justify him. He wanted this righteousness; he wanted this Saviour, and the Spirit of God directed him to a full explanation of the blessed benefits of the law-fulfilling righteousness of Christ.

He likewise, in writing to the Galatians, chap. iii. verse 13, speaks of the grand end of the atoning sacrifice of Jesus Christ. *Christ,* says he, *bath redeemed us from the curse of the law, being made a curse for us.*

The Apostle was so well acquainted with these distinguishing benefits, that it was the peculiar delight and comfort of his soul; hence, he further goes on, and, in speaking of this the Father's grace, declares that *he bath predestinated us to be conformed to the image of Christ.* Whosoever then oppose these great doctrines discover a want of knowledge; and prove that they know not the rich benefits of divine grace which they contain.

But as Paul received and believed the truth as it is in Jesus, his name was precious to him; and Peter's faith and Paul's corresponded. Peter says, 1 Epist. ii. verse 7. *Unto you that believe, he is precious, &c.* And Paul found Christ precious to his soul, and his knowledge
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of Jesus was divinely sweet, inasmuch as he was privileged to enter into all the riches and benefits of his grace and salvation; hence, when writing to the Hebrews, and explaining the nature of the ceremonial law, he directs them from the Type to the Antitype; and sweetly exhibits Jesus as that precious sacrifice, as that glorious High Priest, and blessed Melchizedek, who in his natural generation was without father and without mother, and in his divine sonship, without beginning of days or ending of years!

This inspired penman had that knowledge of Christ which led him not only to rejoice in his salvation, as being delivered from the curse and condemnation of the law; but it was matter of peculiar comfort to him to view Christ in his glorious offices and relative characters: the Apostle, therefore, rejoiced in Jesus, not only as his Saviour, but as his King, and his desire was that he might reign in him and rule over him.

Paul likewise rejoiced in the Saviour as his God, and was a firm advocate for his divine characters; hence, 1 Tim. iii. 16, he says—*And without controversy great is the mystery of godliness. GOD WAS MANIFEST IN THE FLESH, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* We should wonder, how those

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who are enemies to the divinity of our ever-adorable Redeemer, can read such portions, and not be confounded, had not the Spirit, whose office it is to take of the things of Christ, and to shew them to his people, made this servant of God leave on record, for our instruction, that *None can call Jesus Lord but by the Holy Ghost*. The divinity of Christ was peculiarly sweet to this blessed Apostle; it supported him under all his conflicts, and amidst the many cruel persecutions which he underwent, he knew, and he rejoiced in the knowledge, that his Saviour was divine.

We proceed, to consider that which the Apostle committed to our blessed Lord to keep. Being, through the Spirit, experimentally acquainted with the perfections of his nature, his complex characters, as GOD, Man, and Mediator, and the work which he had undertook and well performed; being, likewise, acquainted with the blessed offices which he sustained on behalf of his people, the Apostle committed to his care his chief and grand concerns, and determined to make the Lord Jesus Christ his executor in trust.

Paul had, indeed, a large estate, a great inheritance upon the earth beneath as well as in heaven above; and of this he informs us when writing to the Philippians, chap. i. 21—25 verses: *For I am in a straight, betwixt two, having*
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ing a desire to depart and to be with Christ, which is far better, &c. &c. &c. It is obvious, therefore, that what the Apostle committed to the Lord was primarily the salvation of his immortal soul: this Paul certainly committed to Christ.

Secondly, his two sons in the faith, TIMOTHY and TITUS. These were not only partakers of the Apostle's good wishes, but had his hearty prayers of commendation to the Lord.

Again, we are informed, that Paul commended, or committed, the Church to his particular care, Acts xx. and 32d verse: *And now, brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.*

We cannot suppose that, at this season, he was unmindful of those Churches to whom his epistles were sent with such divine affection, and which breathe his heart's desire for their prosperity in the grand lessons of the salvation of Jesus and the knowledge of his name. Each of these, we conceive, were partakers in the Apostle's last will, share and share alike.

But, as we before observed, that which he committed primarily was the salvation of his own soul: in the 10th verse, he rejoices that the Lord Jesus Christ had brought life and immortality to light through the Gospel,

The Apostle was a man of scientific knowledge, and divine wisdom suitably appointed him as an able disputant with the Philosophers at Athens. There were many who opposed the doctrine of the immortality of the soul, and Paul had disputations with them on this subject, particularly with the disciples of Epicurius and the Stoics; and there were many who denied the providence of God: in general, the Philosophers of that age were no better than *Babel builders*! some ascribed the creation of the world to fire, or rather that the extinction of fire produced a world: others asserted, that it sprung out of water, and some, that the formation of the world was produced by the density of air.

Their ignorance appears great concerning all these things: hence the Apostle rejoices that Jesus Christ had brought to light that which all the Philosophers of the age were insufficient to discover.

Some asserted, that the soul slept with the body; others declared, that it was annihilated, and some, that it was subject to transmigration, ascribing eternity only to matter.

But the Apostle had that knowledge of the adorable Saviour by which he rejoiced in the view of the resurrection of the dead and the immortality of the soul: and O! what an

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earnest had Paul of everlasting life, when he uttered these words, *Jesus Christ hath brought life and immortality to light through the gospel.*

The Apostle received a great lesson of instruction at the very time his heart was full of enmity against Christ. It may not, however, be thought that he treasured up knowledge with this view when he sat near the feet of that dear martyred saint who fell asleep amidst a shower of stones: nevertheless, Paul heard what Stephen declared, Acts vii. 56. *Behold, I see the heavens opened, and the Son of Man standing on the right hand of God,* and he appears to have heard attentively his supplicatory address, *Lord Jesus, receive my spirit!* When we consider the concord between the experience of that martyr and Paul's conversion, what Stephen declared that he saw, (*viz. the bright heavens opened, and Jesus there*) appears fully confirmed in the relation which the Apostle gave before Agrippa and before Festus, when he spake of that extraordinary vision, that divine vision, which he was favoured with in so peculiar a manner, and which encouraged him, under those views, to speak with a degree of assurance respecting the nature of the immortality of the soul.

Hence, says the Apostle, *to be absent from the body is to be present with the Lord.* Though
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he was now near the confines of death, he could even rejoice in this view; and it was particularly comforting to his soul, that death was conquered, that it was disarmed of its power, and that enemy to human nature, as it were, destroyed: *He hath destroyed death*; or, in other words, hath taken away the triumphing power of it. 2 Cor. xv. 54. *Death is swallowed up in victory.* Hence the dear saints of God know nothing more than a change: but there is a necessity that the body should be changed, and the Apostle had that view of it, when he spake of the glorious resurrection, 2 Cor. xv. 42, 43, 44.

Again, as the Apostle particularly notices a day, we must now proceed to consider the third proposition: *For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him* against that day!

As the Apostle had committed his own soul, with Timothy and Titus, and the Churches in all their distresses, to the special care of Jesus Christ, so a day is here spoken of, a period for this trust is fixed, and the Apostle hereby denotes the strong consolation held forth in the final perseverance of the Saints unto eternal glory. How comfortable for a follower of Christ is the consideration, that they shall be preserved in Christ Jesus to eternal bliss!

This

This day may be considered either as the day of death—the resurrection morning—or the solemn day of judgment.

The children of the Most High are the peculiar objects of his care; and while they sojourn in this wilderness, Jesus, their chief shepherd, has engaged to lead them, to feed them, and to defend them. They are therefore, says the Apostle, *preserved in Christ Jesus and called*; they are the particular care of the Lord; they were given to him, they were preserved in him before calling: and if his love is thus manifested to call them by his grace, to quicken them by his Spirit, and to acquaint them with the blessings of salvation, this holds forth unto them the blessed doctrine of their final perseverance, and that they are under the special care of the Lord even to the hour of death, and that they shall be under his care until the day of judgment, that solemn day, which shall eventually prove the importance of this trust.

The day of life is a day in which the saints of God experience many conflicts and need the special care of the Lord, and they shall have it; for though they appear often cast down, yet, says the Apostle, *afflicted but not forsaken, cast down but not destroyed*.

The Lord, amidst all their chastisements, deals not with them according to their sins, nor rewards them according to their iniquities!

But

But all is mercy, all is love and grace to every believer in Jesus Christ. Well, at the great day, the day of death, when the dying saint is surrounded by his earthly friends, who can only yield him that little comfort to wipe the sweat from his death-cold face; at that trying hour, when earthly friends and helpers fail, Jesus Christ is present with all the rich benefits and blessings of his grace, surrounding of him! "*The angel of the Lord encampeth round about them that fear him,*" to deliver them, to give them succour, and to afford them every gracious support which in that trying hour they want, and which no earthly friend, in that critical moment, can possibly give unto them.

Here then is encouragement for us to commit our souls to Jesus, as Stephen the blessed Martyr did. And Paul, who likewise following his example, says, *I know whom I have believed, and am persuaded, that he is able to keep that which I have committed unto him against that day.*

There is something important in this keeping; it is keeping the soul from the defiling nature as well as the condemning power of sin. Sin actually shall not have the dominion; we do not assert that it shall not have a being in you, for sin dwelleth in the best offaints. Yet *there is even now no condemnation to them that are in Christ, Rom. viii. 1.* The Church of Christ

has neither spot, or wrinkle, or any such thing. Jesus keeps the soul pure; he has washed them, and has declared that they are clean. "*Whosoever I have washed needeth not save to wash his feet, but is clean every whit*;" they are clean through all their lives, and amidst all the perplexities and external evils that appear, they are free from the imputation of sin by virtue of the righteousness of Christ imputed to them.

Again, this dear Redeemer keeps their souls in peace. The enemy comes to disturb their peace, and with him (through his cruel suggestions) many of the saints of the Lord have had sore conflicts. This was the case with good Mr. Hervey, he had a sore conflict just before his dissolution.

Satan aims to wrest their faith from them, but says Paul, *I know whom I have believed, and am persuaded, that he is able to keep that which I have committed to him against that day*. He keeps the soul in peace, he reveals his pardoning grace, he makes known the benefits of his sin-atoning blood, and the rich blessings of his imputed righteousness for their Divine support.

Again, the morning of the resurrection: this will be a day of awful Majesty, a day of solemn concern to the wicked, which will close in final judgment; here will be found unparalleled distress, when the sinner *will call upon the*

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rocks

rocks to hide, and the mountains to cover him from the wrath of God and the Lamb !

But we may consider this day as being viewed with peculiar delight by the believer in Christ, inasmuch as the angels of the Lord shall distinguish the righteous from the wicked: the solemn charge will be given to them by the Lord himself, to place his saints at his right hand, and they will be gathered together, and possess all the rich benefits of the salvation of Jesus.

Then the wicked must say, despisers will acknowledge, *these are they whose lives we counted madness, and their end without honour, but now they are manifestly the saints of God.*

What a glorious state will then be revealed, when they will appear in the love and likeness of Jesus, all blessed, all love, all joy, all life, and for ever separated to the possession of those eternal enjoyments with God, to possess and enjoy those pleasures *which are at his right hand for evermore. They shall be mine, says the Lord, when I make up my jewels.* Paul had a view of this happiness, therefore he committed his soul, the Church, and the care of his Brethren, to Jesus, his dear friend and ever great and glorious Saviour.

To conclude; these words were in a particular manner the support of our deceased friend
and

and honoured pastor, the Rev. Mr. William Dowars; and we are now, my friends, to inform you, from his genuine experience of this divine reality in religion, that is to say, in the religion of Jesus Christ.

Our honoured pastor was in the year 1757 ordained Minister over this church, which now completes thirty-eight years. He then came forth well furnished for the work of the ministry; his ability for this office is beyond my commendation. He was one who was truly a partaker of and who delighted in the word of truth; and as a textuary or scripturist, I believe I may say, there was scarcely his equal. As we have already observed, he was partial to the Apostle's doctrine; he preached the same doctrine, he taught the same truths, and united experience with the doctrinal part; nor was he less emulous to promote REAL HOLINESS *of heart, lip, and life*, than he was to assert the great truths of the Gospel: though he was branded by some with being an Antinomian, he knew no other antinomianism than that which exalted the Saviour, laid the creature low, and put the sinner in his proper place. In this he was a precious instrument in the hands of God, and he rejoiced to proclaim the great doctrines of a free grace Gospel. What he preached he felt and experienced; it was his support through many conflicts in life, in the former part of which he

was much exercised, often sorely afflicted and tempted, and under this teaching he came forth suitably furnished to the work of the ministry. But we come now to relate his experience in his last days; and here permit me, my friends, to inform you, as I have been honoured with being a member twenty-six years in this church, I have also enjoyed fellowship and communion with him, and can assert, from my own personal knowledge, that he had a sweet favour of the truths that he preached.

Indeed, in the first part of his illness, he complained of great darkness of mind; nevertheless, said he, I know the foundation stands sure, and am not staggered respecting the basis of my hope; I can venture my soul in the hands of Christ. Visiting him some time after, he informed me, that the Lord had revealed himself, sweetly, to him; and those words were made precious to him that our Lord delivered to Peter, *I have prayed for thee, that thy faith fail not*: thus though the great enemy of souls had darkened his mind, in the views of death, yet the kind support of his Saviour made him rise superior to every temptation. A little before his death I called again to see him, when he informed me those words had much supported him; "*The Lord shall be thy everlasting light, and thy God thy glory.*" This was ample compensation for all the darkness which he before had

experienced. The Lord, indeed, dealt graciously with him ; his conflict was short though sharp at the end, and in a few moments the Lord translated his soul to the mansions of glory.

I have now only to address the mourners upon the present solemn occasion. We have heard, dear friends, the Apostle's testimony of his confidence in Jesus, and of our departed minister's genuine experience of the grace of Christ, which afforded him comfort amidst various afflictions and trials in this time-state ; we have seen in him a proof of that divine reality in the religion of Christ, which can support the soul in the hour of death, and enable it to look with calm serenity to a judgment day. How encouraging, then, should this be to us. If we are taught by the same Spirit, we may adopt the same language, and say, even with the Apostle, "*I know whom I have believed, and that he is able to keep that which I have committed to him against that day.*" May the Lord encourage our souls in the belief of this ; and that the many petitions which our dear pastor hath put up for us, as Paul did for the churches of old, will be gracious answered, and this church, though at present in a low estate, tried and afflicted, shall yet be raised by the Chief Shepherd of Israel, who hears and answers prayer,

prayer, and that he will give us all needful grace to hold on and hold out unto the end. The Lord encouraged our pastor to believe that his latter end should greatly increase; and it did, both in a temporal and spiritual view; his consolations were great, and may we be helped to praise Him for all that is past, and trust Him for all that is to come. May it be a stimulation to look up to that God for all divine support, to comfort us under our present circumstances, and for a future supply of all needful grace. I now leave what has been said to the blessing of Israel's Covenant God, and your own contemplations.

AN HYMN.

1. **I** KNOW, thro' grace, whom I've believ'd,
Which knowledge is divinely sweet,
And by this faith I have conceiv'd
To trust Him with my whole estate.
2. Vast as the empire of the world
Are my concerns, which to his care
I here commit, and thus am bold
To make him my executor.
3. From east to west, from north to south,
I hence divine epistles send ;
I long for all to know his worth,
And must my Saviour GOD commend.
4. His pow'r and Godhead I'll extol,
And his ability to keep
My soul, his saints and churches all,
As the great Shepherd of his sheep.
5. And thou, dear Timothy, my son,
With Titus, shall his blessing prove,
Devoid of fear shall still go on,
And his great name for ever love.
6. Persuaded that the day will come,
When I shall suffer for his sake,
And leave this body in the tomb,
That I his glory may partake.

7. Be not ashamed of Christ your LORD,
Altho' you here afflictions share,
Hold fast the form of his sound word,
For with his doctrines none compare.
- *8. Election love boldly proclaim,
And God's predestinating grace;
Special redemption by the Lamb,
And sanctifying holiness.
9. Insist upon the Spirit's work,
The need of being born again,
For while we holiness partake,
We steadfast with the saints remain.
10. Kind Onesiphorus me refresh'd,
While those in Asia turn'd away;
Remember, I the truth have preach'd,
Go on, my son, without delay.

* This, and the two following verses, were omitted at the time of its being sung.

FUNERAL.

FUNERAL ORATION,

&c.

WE are assembled, at this time, to the view of Him from whom we have received our existence, unto whom we owe our well-being, and in whose hands our breath is, and who has a right to summon us from the stage of action, and turn us into our own original again whenever he pleases.

We are assembled around the silent tomb to pay our last tribute of respect to all that is mortal of our deceased friend; and, with a believing and sacred pleasure and satisfaction, I can say, and others also, in the presence of God, “in sure and certain hope of his resurrection to eternal life.”

Funeral orations are not to praise the dead, though with modesty we may speak of them what we have known, and what we have seen that was amiable and worthy the imitation of others.

But funeral orations are more particularly for the advantage of the living; however, this

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truth

truth must in some measure, even by a rational as well as daily observation, be fastened upon all our minds, that what our friend now is, we soon must be.

The Apostle informs us, that by one man sin entered into the world, and death by sin, and the sentence of it has passed upon all men; for that all have sinned. In this respect, the young and old, the good and bad, stand alike under the awful sentence of death, for death is the wages of sin; but the gift of God is life eternal, for to the real Christian there remains for his justification that righteousness which is of God. The characters of the righteous and the wicked are described in the sacred word, and awful to many are the words of our Lord, when describing the state of all mankind. He hath assured us that when he shall come and stand upon his throne of judgment he will say to those on his right hand, *Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world*; but to the rest—*Depart, ye cursed, into everlasting fire, prepared for the devil and his angels*; and those shall go into everlasting punishments, but the righteous into life eternal.

If this sacred declaration is acknowledged by us, as there is very great reason it should be, then, it becomes a subject of the last importance for our consideration, what it is

that makes that awful difference in relation to some, and the glorious difference in relation to others? The major part of the world appear, indeed, to be great strangers to this point; for what men, in a rational view of things, conclude is, that this difference, at the last day, shall be determined in favour of some for what they have done that is good in this life; their obedience, their righteous actions, or something in them, and done by them, recommending them to the Divine favour. Our deceased brother, in the course of his ministration, as many here present can witness, did not only oppose this doctrine of justification by works, and the salvation of sinners by their own obedience, but opened, plainly and faithfully, the glorious way of deliverance and salvation which in the gospel is revealed to us; *for life and immortality are brought to light by the gospel.* If men are saved by their own works, then they are saved by the works of the law, and not of grace: *If by works, says the Apostle, then no more of grace; but he concludes, by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.*

If men were justified by the works of the law, it must not only be works that the law requires, but also of that perfection which the law requires, and the law requires perfect and

perpetual obedience to its divine commands, and a submission that has not the least defect in heart or life to its divine precepts. — Man, in a state of innocence, was under the covenant of works; but when sin entered into the world, the law, the covenant of works, was broken, nor was the least provision made in the covenant of works for the salvation of sinners: and can any person say the law justifies me? Can any say, “I am without sin; I have not offended in any thing?” If that was a fact, no doubt the law would justify that man: but if, under a sense of sin and guilt, we are obliged to acknowledge ourselves transgressors, then what is the language of the law? *Cursed is every one that continueth not in all things that is written in the book of the law to do them*; and as many, says the Apostle, as are of the works of the law, are under the curse. But the way of Salvation that is revealed to us by the gospel is very different, and it bears those titles that distinguish it from every law consideration. The language of Scripture is, life and immortality are brought to light by the gospel, and there Jesus Christ is set forth as the way, the truth, and the life. All that is necessary for the justification of the sinner is here done; for the Lord Jesus Christ has made an end of sin, made a reconciliation for iniquity, and hath brought in an everlasting
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righteousness. When the Lord Jesus Christ, according to prophecy, came into the world, (to perform what the prophet declares he should) he, in his ministry, declares the grand end of his mission, *I come not to call the righteous, but sinners to repentance.* He declares this to be the work that was appointed him to do; *to finish transgression, and to make an end of sin, to do the will of him that sent him, and to finish his works.* The Psalmist eminently personates the Lord Jesus Christ, when he says, in his 40th Psalm, *Sacrifice and offering thou didst not desire, mine ears hast thou opened; burnt-offering and sin-offering hast thou not required, then said I, Lo! I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart.* He, and he alone, has obeyed the law perfectly, and satisfied divine justice fully; and if ever we stand with acceptance before the Divine Being, it must be in his righteousness, and not our own. I know the common and ordinary objection that is brought by many against the doctrine of imputed righteousness and justification by the righteousness of Christ alone, as well as to other doctrines inseparably connected therewith; say they, if this is the case, if men are saved wholly by grace, justified wholly by the righteousness of Christ, then what are they the better for good works? what advantage do men receive by their obedience?

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There is no doubt of this ; let their lives and conversation be what they may, they are secure from everlasting misery by what Christ has done for them.

There is undoubtedly a truth under this disguise, it is a fact, that our good works are no part of our justification ; but then, by this way of reasoning, they divide what God hath joined together ; for though good works are not the matter and ground of a sinner's justification, they are the fruit of his faith, for it is a poor righteousness we possess, if we can live in filthy practices, gratifying corruption, as many do, and under these circumstances boast of their faith increasing ; while they are slaves to sin, their conduct gives their profession the lye, for Christ is not a minister of sin. I would observe, the same covenant in which a Redeemer was provided, and salvation's plan was drawn, there was treasured up grace for those who in time should be called, and who in time were alive ; the Apostle therefore, in the first chapter of the Epistle to the Ephesians, (his heart being suitably affected with that grace) says, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ*

Christ to himself, according to the good pleasure of his will. Here you may observe, that while the Apostle is opening God's covenant, relative to the salvation of finners, he at the same time particularly notices the means that God has appointed for the accomplishment of it.

The Apostle speaks of grace being given before the world began, and what, at least, I understand by predestination, as it is a stated doctrine distinct from election is, that it consists in the ordination of means for the accomplishment of the ends that God had in view in delivering of the objects of his love, and bringing them home to the Lord Jesus Christ, and to accept of pardon through his blood: the Holy Ghost, as the sanctifier, brings them to the acknowledgment of it, and causing them to experience its power and efficacy, he makes them the willing followers of the Lord Jesus Christ, and forms a people to God's praise, according to that everlasting covenant, *that is well ordered in all things, and sure.* Were it seasonable, I might enlarge upon this important subject; upon this solemn occasion it is very suitable, both as it concerns the circumstances of individuals, and displays the riches of divine grace therein; and also, as I would suggest that these important truths, and others that stand connected with them, were in a great degree the subject matter of our brother's ministry, who for many years laboured therein,

therein, lived in the exercise of the comfortable enjoyment of divine grace, and died believing and triumphing in its power, declaring his being confident in Him who had died for sinners: and he could say with the Apostle, in the midst of his afflictions, *I know whom I have believed, and am persuaded that he is able to keep that which I have committed to his charge until that day.* I say, that our dying brother could thus glory, and in words similar, if not in words of the passage that is mentioned, his soul did triumph. And this was, as he declared, his only foundation, resting upon Christ alone, saying, *I am not afraid to pass through the dark valley; alluding, very probably, to the words of David in the 23d Psalm, Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.*

Death, of all other objects, appears the most solemn, and, at that time, to have a comfortable satisfaction of our interest in the Divine favour, to enjoy the testimony and evidence of his Spirit that we belong to him, and to have a believing view of the glory which is to be revealed, is the greatest of blessings. And this, and this only, can make death easy, for awful it is to die with a conscience full of guilt, to have no sense of pardon, and, in a kind of
ignorance,

ignorance, launching out of time into eternity without a sense of divine things.

In regard to our dear brother's character, life, and conversation; his steadiness in the profession of righteousness, his close attention to the doctrines of Scripture, his experimental acquaintance therewith, and his ability in opening it to others, were in a special manner known to many individuals here present; and under this consideration, we have the strongest ground of consolation, while we mourn, or say he is gone.

And those that are concerned for the interest of the Redeemer, for the spread of the gospel, and for the glory of Christ, are taught to "*pray the Lord of the harvest,*" that he will send forth labourers in his harvest, such as shall be able for and successful in the conversion of sinners, and the establishment of the faithful. The Lord, in every age, has provided for his Church, and particularly in his ordinary means of preaching the gospel; by means of this, he has done great things in the world, and greater things are to be done than ever have been accomplished; this is the instrument that the prophet Isaiah speaks of, *Behold, I will make thee a new threshing instrument having teeth, and thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.* This prophecy, though it has in part had its accomplishment by the ministration of the gospel, shall be yet more fully accomplish-

ed, when that glorious state of the Church shall come, in which the Lord will make the preaching of the gospel the instrument of pulling down Antichrist, and spreading the knowledge of his salvation through the whole earth, *for the ends of the earth shall wait for the salvation of God.* For these glorious times the true and real Church of God has been long praying, and the Lord has declared by the prophet, that the Church *shall go forth as a lamp that burneth, and the knowledge of the Lord shall cover the earth as the waters cover the sea; and that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.* These things were delightful themes to our brother, as those know who sat under his ministry. His doctrines they have received with profit and advantage; they are now lamenting his loss, and the Lord will incline their hearts to pray, that he will in his own time and way give them a pastor, that shall feed them with understanding. That this may be the happy case, let us call upon the name of the LORD.



F I N I S.